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AN Ordinary DAY Well ſpent; BY A DECAD OF DIRECTIONS, &c.

I.

AT your firſt awaking lift up your mind to God, to offer

him the first possession of your heart and service of your recovered life and day. And this may be well done in the *Collect* proper for the day; which, committed to memory every *Saturday* in the afternoon, serves for the whole week following.

II.

Being got up, prepare for your Closet-Devotions; which neither *neglect* nor *defer*, lest something of the World step in first, and indispose

indiſpoſe your mind; which perform with *Deliberation* and *Devotion*, allowing a ſufficient yet determinated ſpace of time, leſs than which you reſolve not to ſpend now immediately in ſecret, ſo as to leave your ſelves without occaſion for haſt to get done. Suppoſe you fix upon a quarter or half an hour, according as you may be ſpared from other buſineſs; and the longer the better, yet let the leaſt be reſolved on however.

Reading the Holy Scriptures with reverence and attention; and *Praying* with importunity.

And to be aware and arm'd against *Wandring Distracting Thoughts* herein, remember, 1. Whom it is you are about to address. 2. Who you are that are admitted to approach him. 3. What the main end of your Errand is, designed by you, to him. 4. The Opportunity you now have to *better* or *worse* your self hereby, just as you discharge your selves hereof.

hereof. 5. That this may be the *last* such Opportunity, and ought to be used as if it were; endeavouring to pray just as you believe you should, were you sure to end your life with your prayer; which is neither impossible, nor yet so very improbable. 6. Expect to be disturbed, but just while you sedulously watch. The *Devil*, the *World*, and your own *Lusts*, stand ready to surprize and spoil you at such a time.

III.

Attend constantly *Family-Prayers*, that you may not lose your share of Family-Blessings, nor contribute to Family-Sins and Judgments. Better live where no such Prayers are, than neglect them where they may be had.

IV.

If possible, contrive duly to frequent the *Publick Prayers* of the Church, as a singular Blessing to the Place, where

where they are daily used, that your presence may be exemplary to others, and contribute towards the encouragement of such necessary spiritual provision, and bear your testimony to its sacred worth, and secure a continued and lasting Blessing to your selves therefrom.

V.

Be all the day conscientiously employed in your *Lawful Business*, which God accepts of as service to himself, if you

you ſhun *Idleneſs*, in obedience to his command, which is ſervice to the Temptor. And therefore when you have nothing to do, ſeaſonably and innocently *Recreate* or profitably *Read*, and *in all thy ways acknowledge him*, Prov. 3, 6.

VI.

Eat and Drink regularly and moderately, and (for the moſt part) only at Meals; ſo as thereby to be the fitter for Buſineſs, and not indiſpoſed for your remaining

maining Duties of the day. And *whether you eat or drink, or whatever you do, do all to the glory of God*, 1 Cor. 10. 31.

VII.

If you oblige your self to *Mid-day Devotions*, it will be no more than what you have the Example of the Holy *Psalmist*, and most Devout *Christians* for, and cometh nearer to the import of that Apostolical Precept of *Praying without ceasing*; and is an excellent trick whereby

by to fasten both parts of the day religiously together, so as to denominate the whole Holy.

VIII.

Let your *Conversation* be innocent, easie, and chearful; designing in *Good Company* to get good, in *Bad Company* to do good, and in *All Company* to be exemplary; *Letting your light so shine before men, that they seeing your good works, may glorifie your father which is in heaven*, Mat. 5. 16.

IX.

In the Evening let a convenient Season be reserved for your *Closet-Devotions* again; for which prepare your selves by, and therefore inure your selves to, *Self-examination* and *Meditation.*

Examine the past Day, about, 1. Its *Sins and Failings*, and be Humbled. 2. Its *Mercies*, and be Thankful. 3. Its *Crosses*, and be Content and Patient. 4. Your *Improvements* in Spiritual

tual Knowledge, and Vertuous Practice therein. If lived well, live the next Day no worse; if not well, repent it to Day, and mend it to Morrow. 5. Your *Devotions*, how perform'd, whence judge of the State of your Soul.

Meditate on some such Arguments, and in some such Method as followeth. 1. I have begun a Life that will never end. 2. The shortest spac hereof is this presen State I have begun it in 3. As I live this once over

over, so shall I live for ever. 4. Only my own Experience can inform and assure me how that will be. 5. I must die out of this, to begin to live the next Life. 6. I must next of all live a Ghost, even a Spirit, without this Body, for I know not how long. 7. I must afterwards be embody'd again at a general Resurrection, and be publickly judged and doomed, according as I live this present short Life, even yet before I die. 8. My

State

State then will be unalterably and everlastingly Happy or Miserable, (without any more Change or new Expectations) either in Perfect Despair, or Perpetual Enjoyment.

Upon all this stand amaz'd, and think what a strange Creature you are made; and what mighty Changes you have yet before you, and how nearly it behoves you to be duly concern'd in time about them. Make such Thoughts familiar to

your

your self. And if you commit these Particulars of them to your Memory, you will not easily ever be at a loss for a serious Reflection, upon Occasion, at any time.

X.

When you lie down to Rest, commit your self again to God, by your *Collect*, taking leave of the World, and worldly Thoughts therewith, reposing your self resignedly under the Protection and Dispos[al]

ſpoſal of God's Gracious Providence, to awake again, either in this or the other World, as that ſhall, in Mercy to you, order for the Divine Glory.

The more Days you ſpend after this manner, the more will you live as you ought to do, the better will it be for you, the eaſier to you; the more will you deſire to ſpend ſo, and be ſatisfy'd to paſs none otherwiſe, and only be ſorry that you have begun

begun to live so no sooner.

Try and Prosper, Neglect as you will Answer it; and Give GOD only all the Glory.

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